



The Heart of Jesus, the Word Incarnate in Mary, is united to Her maternal Heart; and both are a single entity in suffering for the redemption of the world

HOLY ROMAN SACRIFICE OF THE MASS



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(Tridentine or of Pius V)

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WHAT DID OUR LORD SAY THROUGH HIS MEXICAN PORTAVOZ ABOUT HOLY MASS?

THE SIGN OF OUR LORD'S SECOND COMING

1. On April 24, 1965, it was said: "Our Lord affirmed that He Himself will reveal the day and the hour to the Holy Father alone. However, an unequivocal sign will be previously given to the entire world: the consecrated hosts will fly to heaven, and that this will happen simultaneously in the entire world; they will disappear even from the hand of the priest celebrating Mass and from the tongue of those receiving Communion.

When this takes place, everyone must be warned, for His second coming among us will then be at hand. Our Lord assures us that this second coming of His will have to be on an Easter Sunday. He will first come as Master and Savior and will walk upon this earth again, even as He did during the days after His resurrection and before His ascension into heaven.

At the time when He comes to prepare mankind, He will reserve to Himself alone the celebration of Holy Mass. He will enter even through the closed doors of houses. By this, He says, it will be known that He is truly Christ, and not the impostors who declare themselves to be He. Jesus clarified that it is for this reason He left us a sign in the holy gospel, in these words: "As lightning cometh out of the east and appeareth even into the west," it will be known where He is.

2. In July 1966, Our Lord said to me (Portavoz): "No one follows My doctrine any more. No one remembers My words any longer. It seems as though faith has been extinguished upon the earth."

3. On July 13, 1968, Our Lord revealed this: First: that He will come again, as He promised His disciples on the day of His ascension into heaven. I understand that He will come soon, and He will walk among us just as He did during the forty days before He ascended into heaven.

During the period of time when Jesus will visibly appear upon earth will be when the hosts will fly to heaven, because He will then be present. During that time priests will not consecrate; only Jesus will have that right. Priests will fulfill their duties by administering the other Sacraments; but only Jesus will administer Holy Communion. Our Lord will celebrate the Holy Mass wherever He wills, and He will give Himself in Holy Communion wherever and to whomever He well knows will be properly disposed and worthy of receiving Him.

I understood that this would be done simultaneously in different parts of the world. It will be an unmistakable sign because this act will be made known immediately by all the present means of communication, such as television, the press, radio, etc. In this manner, those who deceitfully arise calling themselves Christs will be shown to be liars. This is the reason Jesus says that this sign will be perceived "from east to west;" for only He and He alone has the grace of ubiquity or omnipresence, because He is God.

Then I understood those words of Christ in the gospel: "When the Son of man shall come, do you think He will find faith on earth?" By these words He refers precisely to His return at this time, that is, in His second coming. He does not refer to His last coming; because His last coming will be for the third time, and then it will be as Judge. He

has to come before that last time, because He is still moved by His great mercy. Because we arouse His compassion, He comes to help us. But if at this second coming we refuse to obey and still do not correct our lives, that will be all. For at His third coming in the final judgment, His Justice will give to each one what he deserves: reward or punishment.

4. On July 14, 1968, the Portavoz said: "I understood that since He will return in His glorified and intangible body, He will penetrate into houses without the need of opening doors. Then He will cause many buildings to tumble to the ground; houses and even churches that were constructed for vanity, or even worse sins, with the pretext that they were meant for His service, will fall. He will prefer some humble little chapels and poor little houses, especially religious communities, while sumptuous edifices will be destroyed. Thus He will manifest that they were not pleasing in His sight.

HOW TO RECEIVE HOLY COMMUNION

5. On March 29, 1969, while the Portavoz was attending Holy Mass in the church, Jesus was pleased to teach her a formula of how one should hear Mass at the present time with the reforms that have been made in it.

"Tell them it is repugnant to Me that they receive Holy Communion standing and without reverence. Tell them that I am offended by those who receive Holy Communion cynically, giving bad example, by the women who approach with heads uncovered and naked bodies.

"It is not well that they stand to receive Holy Communion; neither should those who have

received Communion stand afterwards; nor should they receive the last blessing unless they are kneeling! They must devoutly approach to receive Holy Communion."

PRESENT MASS IS NOT THE CATHOLIC MASS

6. On May 24, 1970, Our Lord said: "This son is to Me like a tear-absorbing kerchief drying My tears, because he weeps with Me over the outrages to the holy Eucharist, which will cease very soon now, because this profanation should not be tolerated any longer. The present mass is not the Catholic Mass."

The bishop invited us to go to the Basilica with him for the concelebration of a Mass which was going to be said at the entrance of the Basilica, on the occasion of the end of the Grand Ultime (Cursillo) which has just been celebrated in this capital city, and for which many people came from various countries and places.

We went therefore to the concelebrated Mass, and as soon as we arrived and I noticed the turbulent jumble and confusion of the people, absolutely without any devotion or respect, I felt great sorrow. But the culminating point arrived at the time for holy Communion. If, during Mass, it happened that absolutely everybody, excepting ourselves, remained standing and conversing with one another, the same thing continued now at Communion. Some young men came down to give Communion, without cassocks or surplices, much less a stole -- not even a Roman collar. Instead, they were dressed as seculars, and in a slovenly manner: their shirts were unfastened at the neck, as though they were on a spree or as though relaxing in their family circle, and although rows were

formed to give Communion, everyone was standing, talking until the moment of communicating, and after having received Communion, laughing and moving from one side to the other, without any reverence.

I felt like dying of sorrow, and scarcely had I received the Host on my tongue, when Jesus began to speak to me, saying: "Do you see these irreverent people? Help Me to rectify things a little, until the moment comes when I shall be once more among them to instruct them in the truth. These people, always inclined to the relaxation of the discipline of My precepts, more readily obey the swarm of false teachers, who guide them along the paths of paganism, where the worship of the Divinity is destroyed. For this reason, these people arouse My compassion. For this reason, it is necessary for Me to come among them soon."

"I have brought you here unexpectedly, to witness this celebration, so that you may know how I am insulted in all places, instead of being honored and revered in the Blessed Sacrament, where all should humbly prostrate themselves, repentant of their sins. But they make of the Mass a pagan festival. Behold! Behold My countenance!" And upon saying these words, He allowed me to see Him for a moment. I saw His divine face, all covered with stains as of mud, blood, and something like a kind of liquid gelatin; all this made Him horribly ugly; His features were disfigured. It was His holy face, undoubtedly, but wounded, bruised, and spit upon, for He said to me: "They renew upon My face the blows and the spittle that I received in the dungeon." And I became aware that Jesus had His eyes shut, just as it is represented in the Holy Face that was imprinted on Veronica's veil.

"Adore Me, and together with you, let the souls who surround you adore Me also! All of you, offer your adoration in atonement for all these outrages.

"These blind people are not at fault. Those who are to be blamed are the guides: the leaders of these pagan customs, within My Holy Church. They are the promoters of a false religion which disguises itself. Yet, it is human atheism and diabolical malice. These leaders are the cause of all these abuses. For this reason it is urgently necessary to make acts of reparation, and to have good preaching. There is need for upright and sound preaching, without mutilation of My doctrines and the holy customs.

"In the Holy Mass there must be a return to the Rites which My (Holy) Spirit gave (to the Church) many centuries ago, through My just and upright vicars."

"After My chosen sons shall have given Me these things for which I ask, the time of My visible return will not be far distant. That is to say, after all these things shall have been accomplished, the hour will quickly come when I shall return and be visibly seen among all My children, mankind. At that time, I shall reserve to Myself the Holy Eucharistic Sacrifice. With Me shall be My children who are faithful to the traditions of the Church; above all, to the (traditions of the) Holy Mass. Thus shall it be until the wicked are converted, for they also are a part of My inheritance.

"At present, all of you are existing together, the wheat intermingling with the cockle. However, when we shall have purified the field (of souls) most of them will be converted. Then, from that time onward, the Holy Mass shall

never again be profaned. Thus shall it be, because I will entrust the celebration of these Sacred mysteries only to those whom I know will faithfully persevere. For these Sacred Mysteries must continue in My Church Militant until the last day of the eternal judgment."

Then I heard the voice of my Jesus again, as He added: "Now receive the blessing, and return to our little nest of peace. There, I shall dictate other things to you which you are to transcribe, and I will tell you when to make them known, and to whom you are to show them."

"These blind people are not at fault, but rather the leaders of these pagan fashions within My holy Church. The promoters of a false religion, which disguises itself but which is human atheism and diabolic malice, are the cause of all this. For this reason, atonement and good preaching are urgent, upright preaching, without mutilation of My doctrine and of the holy customs. The Holy Mass must return to the rites that My Spirit has given many centuries ago, by means of My upright vicars."

"After My chosen sons shall have given Me these things, the hour will quickly come in which I will again be visibly present among all My children, mankind. I will reserve to Myself the holy Eucharistic Sacrifice, and with Me, the sons faithful to the traditions of My Church, above all, to the holy Mass. It shall be thus until the wicked are converted, who are also part of My inheritance. Now, you are all mingled together, the wheat and the cockle; but when we purify the fields, the majority will be converted, and from that time onward, the holy Mass will never again be profaned, because I will entrust to those whom I know are

faithful the celebration of these sacred mysteries, which should continue in My Church Militant until the last day of the eternal judgment."

HOW TO HEAR MASS PROPOSED BY VATICAN II

(A few years after Vatican II, post-conciliar commissions with six Protestants made drastic changes; therefore it was no longer the Catholic Mass.)

7. On June 7, 1970, the Portavoz had to hear holy Mass in the church of San Felipe. Our Lord told her, with a voice that she heard physically: "I want you to remain kneeling during this entire Mass, as is commanded in your holy rules."

My Jesus said to me: "Take note, that with much sagacity My enemies alter the Scriptures. They could not bear today's Epistle, and for that reason they have changed it."

When the Creed ended, Jesus told me: "Kneel and from this moment unite yourself to My sacrifice. Holy Mass is above all -- a sacrifice, My sacrifice of Calvary, although unbloody! Call My most holy Mother to your side, My apostle John, and the penitent Magdalen. These three hearts that beat in unison with Mine on Calvary characterize pure souls and converted sinners. At the side of each one of these souls who suffered so much with Me at the moment of My passion, everyone should pray at the solemn moment of sacrifice renewed upon the altars, with recollection of body and soul, with holy veneration towards the sacred mysteries that in it are renewed. Only in this manner is the participation of the faithful in the holy Mass acceptable to God. They should not arise from their knees except to recite the Pater Noster."

At the beginning of the Canon, Jesus told me: "The Canon of the Mass should be said by the priest alone, in silence and in Latin, without diminishing even a single iota. The faithful should remain in silence, adoring the Eucharist, which is the ineffable mystery of My divine and human love, which you will not be able to understand except in eternity. But believe what I teach you and make acts of faith, of hope and of love, united to Me, when you see Me elevated in the Host and in the chalice. The words that I taught you last year should be recited by the faithful silently or in a very low voice in chorus, and with deep reverence when you adore this mystery of faith and of love, through which you all can be saved if you do true penance and amend your lives. For no one can be saved with faith alone, if he does not have charity and good works."

Our Lord said to me: "Now...let us go, in order to surrender yourself completely to Me." I went, and from joy I forgot and I knelt. Then the priest, very displeased, said to me: "Stand up, you ridiculous, old-fashioned nun!"

I repeated mechanically to Our Lord: "Forgive them, for they know not what they do," and He replied: "It is true, My daughter; many of My priests know not what they do; they are full of darkness; they are blind. Right now, this is the greatest harm there is in the world: spiritual darkness; souls are blinded by error. Blindness of conscience leads to many grave and lamentable falls, which cause scandal, and those who scandalize do not consider their fault. Right now there are many sacrilegious Communion and many Masses profaned."

While attending Holy Mass in the church, Jesus was pleased to teach me a formula of how

one should hear Mass at the present time with the reforms that have been made in it.

Jesus spoke to me thus (it was about 11:30 a.m.): "Write: the holy Mass should remain exactly as it is in the decree of My faithful servant Pius V. The only renovations should be these:

1. "The faithful may devoutly answer the prayers of the first part of the Mass, and it may be in the vernacular so that everyone may understand it, but the faithful should recite the Kyries and the Confiteor kneeling and with deep repentance for their sins.

2. "It is good that the Epistle and the Gospel be said in the vernacular, and the faithful should be standing and not seated. The Creed should be said standing, and it should be the one that My Apostles composed, because it contains all the dogmas of the Apostolic Roman Catholic faith.

3. "The solemn part of the Mass should be in Latin, and only the priest should say the Canon, silently. In the meantime, the faithful will adore kneeling and deeply inclined, and they will only lift their heads to contemplate the Host and the chalice, reciting the prayers: (At the consecration of the bread) 'O Lord our God, I adore thee profoundly!' (At the elevation of the Host) 'My Lord and my God, come quickly and do not delay!' (At the consecration of the chalice) 'O Jesus, Who dost forgive all the sins of the world by Thy Blood, I adore Thee profoundly!' (At the elevation of the chalice) 'My Lord and my God, forgive us all and take us to heaven. Give us the light of Thy Spirit to know our sins, and the grace to withdraw from them.'

4. "The priest should make the profound adorations after having consecrated, and then pro-

longed elevations also, in order to give an example to the faithful."

5. With regard to the location of the altar, Our Lord deigned to tell me: "It is good for the priest to have an altar facing the people, in some congregations that are neither too large nor too intimate. They should surround divine worship with splendor and decorum; they should use all the reverential customs which were used in My Church, trying to teach the people to share in the liturgical celebrations, but above all, with the example of devotion, of profound reverence, faith and love.

6. "With regard to the Memento of the dead: Daughter, insist wherever you can, discreetly, that My priests say gratuitous Masses for My priests who are purging their sins of avarice and who were pardoned, through My great mercy; but those who can now make these suffrages--let them take warning, that they themselves do not commit these sins, because this greatly provokes divine anger. My priests who are purging these sins waiting for their salvation are serving with their pains in purgatory to obtain the abbreviation of these times. And, effectively, the times are being shortened, because there are many prayers, now above all of victim souls who are offered to My Justice through love.

7. "It does not please Me that the custom of giving the embrace of peace within the celebration of the Mass has returned. It is a sinful custom and for that reason was abolished.

8. "Let them require once more the decorum and modesty of women, above all within Church, especially when they approach for holy Communion. Woe to those who consent to this lack of reverence!

9. "Finally, let them pray in the holy Mass,

after the second Gospel, the three Hail Marys and the prayers to Saint Michael the Archangel, who is ready to hasten to your defense if you invoke him.

10. "At holy Mass let only sacred music be used, and may it be a curse if they continue profaning the churches with worldly music. Woe to those who have yielded to My enemies! Let them tremble awaiting the eternal judgment. If they do not repent and remedy the evil they have done, they will not be saved.

"Daughter, this message is for the priests who will soon meet to work for the reintegration of worship in My Church and for My Work of Atonement. Let them take it to My beloved Vicar Paul VI as soon as possible and let them tell him that the holy sacrifice of the Mass should never have been profaned."

NOTE: In this message Our Lord revealed what parts of the true Roman Mass of Pius V could be in the vernacular, faithfully translated, so that it may be acceptable to God only on certain occasions. Because the Mass was changed without respecting the authentic Roman Mass of Pius V, Our Lord later said in His messages that the only acceptable Mass is the Roman Mass of Pius V, known as the Tridentine, and that all must remain in Latin, while the Novus Ordo mass is not the Catholic Mass.

ATONEMENT TO GOD'S JUSTICE IN THE HOLY MASS OF PIUS V

8. On June 26, 1970, Our Lord said: "Atonement to My Justice, saying the holy Mass integrally, with adoration of the Eucharist, recollection, penitence, and much poverty and humility."

THE ONLY MODIFICATIONS OF HOLY MASS SHOULD BE OF THE CATECHUMENS

9. On December 26, 1970, Our Lord said: "Now then, I tell you: It is expedient for you to go quickly, as quickly as possible and speak to My beloved Vicar and say: My beloved son and most faithful Vicar of My Church on earth! Attend to the petitions which My beloved B.X. brings to you on My behalf.

a) "I desire My religious Order of Atonement as soon as possible, because it will be the salvation of all men.

b) "I desire you to prohibit the profanations of the holy Mass. The only modifications of this holy Sacrament of My love should be in the Mass of the Catechumens, and all the rest of the Mass should be the holy renovation of My sacrifice on the Cross. This mystery of My love should be honored by the faithful kneeling, and with great reverence. The Creed that should be recited by the faithful should be the Apostles' Creed, integrally! Only the Gospel, the Creed, and the Pater Noster should be recited and heard while standing, but with profound reverence. During the rest of holy Mass, the faithful should remain kneeling.

"The faithful should always receive holy Communion kneeling, and in profound silence. The communicants must not approach the communion rail before placing themselves in the state of grace through a good confession, according to the usage and custom in My Catholic Church. All those who have received holy Communion should remain kneeling for a certain length of time after the Mass is ended.

"My son, I am very much offended at present by the profanations of the holy Sacrifice of the altar, and because they have banished My

tabernacle from the center of the altar in My churches. My place should not be occupied by anyone, for you have no other who is your God except Me. I am one and the same with My Father Who is in heaven. The devil wishes to usurp My place, but you must not permit it. Arm yourself with courage and pronounce the sentence of excommunication against all those prevaricators who are within My Church!"

FORBID THE MASS WITH PROFANATIONS

10. On February 14, 1971, Our Lord asked: "My beloved Brother B.X., believe Me through My little one and take My commissions to My most beloved Vicar: Give Me My Order of Atonement! And forbid the Mass with profanations and changes! Proclaim My Blessed Mother under the advocacy of Perpetual Help as Universal Patroness, and I will be with all of you, until the end of time. Otherwise, I will leave you to the mercy of the torments of your enemies, and thus many will perish eternally."

DO NOT ACCEPT MODERN MASS

11. On May 14, 1971, Our Lord said to one bishop: "But tell My beloved B.X. not to accept the modern Mass, to reject it with courage, although he may have to die for that reason. And you also, prepare your hearts, because you will have to give testimony of My doctrine and faithfulness to My true Church, even when an antipope is enthroned. When this happens...live silently in prayer. I will be with you always. Right now My enemies are in possession of My Church. I have permitted the demon to do as it was decreed. But...woe to those who have been traitors! It would be

better for them never to have been born!"

OUR LORD WILL OFFER TRIDENTINE MASS

12. On May 23, 1971, Our Lord said: "When I will manifest Myself before men, I will select My priests. And I, in My pierced hands, will consecrate hosts of unleavened wheat, and I will say before the multitudes the Mass defined in the Council of Trent. Listen therefore now, once more: Pay attention to My words, if you do not want Me to abandon you forever. I will found My kingdom with those who are faithful, although they may be few."

"Respect My churches and even more, the altars. Do not profane them! Let Christian women show themselves as such with their modesty, imitating My most holy Mother, Who is their model. Let them perform true atonement. Let the Penitential Rosary be prayed; it does not matter if the bishops do not approve it; I have dictated it."

LATIN IS THE LANGUAGE OF THE ANGELS

13. On May 27, 1971, Our Lord said: "Tell Father Jonas to collaborate with you on 'Estrella.' Let him defend My messages and My Work of Atonement, the holy Mass and the holy traditions of the Church. Say, My spouse, that on the day of eternity for human beings, all will speak a single language: this is that which My Church militant should always use officially: Latin. Why do they wish to abolish it from My Church? Latin is and should be the language of My Church, for it is the language of the angels."

THE SACRILEGIOUS HANDS....

14. On August 5, 1971, Our Lord said: "I am going to tell you some words not only for them but so they may serve for others. Tell them that it is not the hands of thieves who commit sacrileges that wound Me the most...but rather the sacrilegious hands of the priests and the entire hierarchy. Tell them that if they do not unite immediately to avoid these sacrileges that they themselves commit and which they do not mourn...that they should not be surprised that tabernacles and consecrated Hosts continue disappearing. And these same words...should go soon to the Vatican, so the official profaners of My great Eucharistic Sacrament, for whose sacrileges everyone will soon have much to weep, may fear My Justice."

MESSAGE TO THE VATICAN

15. On August 5, 1971, Our Lord said: "But first, I ask and I order immediately two things: Let the modern Masses cease at once and let them return to the Canon ordained by the Tridentine Council of Pius V. Let them return to the primitive sources of the Church, the religious and Christian customs in seculars and religious.... and repent, all of you members of the hierarchy of My Church who have apostatized and have been traitors, repent and return to the good path at once and immediately: Order the Holy See to approve the canonical erection of the Work of Atonement, which My little Portavoz has presented to you repeatedly, to the Sacred Congregation of Religious and to My beloved Vicar Paul VI, whom you hold oppressed and a prisoner and sacrificed and who offers himself to martyrdom for My love and for you yourselves because he is a

martyr, a holy Vicar, the greatest among many who have gone before him and greater than the last Peter who will come at the end...Paul VI is the most faithful and holy Vicar...who overflows with the very charity of My Heart, and you have insulted and crucified him in life. And if you do not do as I command now...woe to all of you! Very soon you will be denounced before the face of the world and thrown into hell!"

TO A VISITING FRANCISCAN PRIEST

16. On October 18, 1971, Our Lord said: "Tell this priest that wherever he goes, he is to be an apostle of the integral Mass and to have adoration offered to the August Trinity together with atonement to My Divine Justice. Give him the song of the hymn of atonement."

MY CHURCH....

17. On July 14, 1972, Our Lord said: "My Church is formed by the Hierarchy and the faithful. That is to say, by those who remain faithful to the doctrine and customs which have been defined by My holy Vicars. It is formed by those who do not permit themselves to be seduced by the temptations of the arrogant and presumptuous, during this period of apostasy. This is the only way in which they can persevere faithfully with Me. Those are the faithful souls who will be placed on My right hand, on the Day of Judgment. Let them meditate upon My words in the holy Gospel: He that shall persevere unto the end shall be saved."

"When My Brother, B.X. comes, speak to him as to his conscience (as a matter of conscience for him). Tell him that modernistic interpretations in the definitions are displeasing

to Me. Neither am I pleased with concelebrations; nor with the procedure that "the seminarians should be infected with the contagious manners (corrupted morals) of present-day youth. The seminarians should not be exposed to the unusual (rare) habits (customs) that are so prevalent among the young people of the present time. All of these procedures are nefarious (heinous, abominable)!"

WITHDRAW FROM THE APOSTATE HIERARCHY

18. On September 6, 1972, Our Lord said: "Little spouse of Mine: when My Brother B.X. comes, tell him that he must withdraw (separate himself) from the apostate hierarchy. Tell it to him openly."

PROFANATIONS AND HYPOCRITICAL CULTS

19. On June 14, 1973, Our Lord said: "I am tolerating many profanations and hypocritical cults. I am letting the evil ones fall into Satan's snare, that the diabolical apocryphal cults, the false cults and false idols suggest to them. They are giving themselves up to Satan, because they have closed their ears and their eyes to sound doctrine, and they apply themselves to the morbid fables that flatter their passions."

"I permit them...I tolerate them, but with you, I am beginning to make their wickedness known." "Tell, openly, that the Catholics called Pentecostals are the fruit of the devil, whom you find given refuge by modern youth; because he tailors himself to their vices and their presumption. The Priests and Bishops that approve those groups are outside of My grace. It is necessary to denounce them openly, and

others that I indicated to you in My message to Paul VI."

"Do not fear anything. Tell it! Make known the lamentable wickedness that has infiltrated My Church and possessed of high posts, in the curias, especially in Rome. They (the Protestants) have been the initiators of this conflagration of abominations under the cloak of Religion and the worship of God."

THESE EVIL HIERARCHS...

20. On June 14, 1973, Our Lord said: Then, referring to the Masses said in the Vergel by the Rev. Father Superior of the Brother Minims, He said to me, in a very solemn tone: "The Masses and the adoration of the Blessed Sacrament in the Vergel are an atonement to My Justice and a consolation to My Victim Heart. But ...oh...My spouse...so much offends Me outside the Vergel...I am enduring so many diabolical evils in communion with the so-called Catholic clergy...which is a much more terrible offence than what I receive from the separated brethren. But these, with everything, and their making a show of being more honest than the present-day so-called Catholic prelates, that at present occupy My fold--nevertheless--the groups of churches that separated themselves one day from the Pontiff of Rome, My Vicar... these, these are the seed of the discord that was invading My field, finding bribery with some Catholics. The remedy for all the present evils is only that each, repentant, confess his crimes and hidden sins and return to the right path. Tell it thus! Clearly publish My message that I gave you for these evil Hierarchs of My Church. Do not fear reprisals. If they kill all of you for this...your blood would be

fruitful and your souls would be free to help My advent. Courage now! Much courage! Speak all that I have told you in secret, because these evils deserve to be denounced to the four winds; because they are the sworn enemies of My Church; they oppress My little ones...they seek only to have a great deal of power on earth!"

Here the voice of Our Lord was loud, demonstrating His indignation. And I thought that this was going to be all, but no, He told me: "I still have something to tell you now: invite (here He named an ecclesiastical person, whose identity I must guard discreetly) again, and speak to him clearly of the truth about what happens in the enemy mafia; and that I want to free him. If he will not hear My message, leave him forever; do not concern yourself with him for anything. Just pray for him. It is for you that I wish to free him from among the wolves, because he and a few others have not come to understand the truth of what is going on, and they remain immobile thinking they are doing good; because they take being 'faithful' as the basis for all their action. But, ask... ..to what or to whom are you going to be faithful when My beloved Vicar Paul VI dies? What is going to be your position with respect to fidelity? Are you going to be faithful to My enemy and to My holy, Apostolic, Roman Catholic Church? Because any antipope is going to be My enemy; and it is to him that I will come and shame him and kill him with the breath of My mouth. And all the traitors will cry and howl ...because then...it will be too late to ask pardon."

MODERN MASS SHALL IMMEDIATELY CEASE

21. On August 5, 1971, Our Lord said: "Before

the time of the harvest arrives, I order, I command that you do two things; see to it that the modern Mass shall immediately cease; and return to the Canon decreed in the Council of Trent of Pius V.

"Return to the primitive sources of the Church. Restore the Christian and religious customs among seculars and religious, and repent, all of you who belong to the Hierarchy of My Church! All of you who have apostatized and have become traitors, repent and retrace your steps to the right way! And, of course, this must be done immediately! Without delay, ordain that the Holy See approve the canonical erection of the Order of Atonement, which My lowly Portavoz has repeatedly presented to you, to the Sacred Congregation of Religious, and to My beloved Vicar, Paul VI. This is My beloved Vicar whom you oppress and retain^{as} a prisoner! You continually sacrifice and victimize him."

HOLY MOTHER IS CRYING

22. On June 22, 1973, Our Lord said: "My most holy Mother at present is nowhere but here on earth, crying with Me and adoring the Eucharist, for all the sacrileges that are made in the holy Mass and the profanations of the great Sacrament of My Love."

THE HILL OF THE CROSS

23. On January 10, 1974, Our Lord said: "The Hill of the Cross begins within the soul with acts of humility and sorrow for having offended their God. Then it continues in sincere Confession, fulfilling the penance that a legitimate ecclesiastical authority imposes on them."

Well then, what I asked Him was if they will

have to seek some priest who is not a progressivist in order to confess their sins or if it would be all right with whomsoever there were; and then He said to me thus: "Yes! A priest of My Church not contaminated by the systematic progressivism, or an infiltrated satanic member."

"And, finally, the Hill of My Cross ends in receiving Me lovingly in the Eucharist, where I deliver Myself totally to those who receive Me with proper dispositions."

"But it is fitting that you write in this programme of perfection that the faithful unite themselves in refusing to receive Holy Communion standing, or from anyone other than a priest, must less, in each one's taking Me to himselfI deliver Myself totally to those who receive Me with the proper dispositions."

THEY ARE PROFANING WHAT IS HOLY

24. On February 6, 1974, the Mother of God looked at the Portavoz and said to her: "My little daughter...tell everyone that I, the Mother of all human beings am at their side defending them from many evils. But they...let them have forcefulness in their attitude and if they have been unfaithful to My Son, I promise them they will be forgiven; but...let them return to the good path and confess their sins. Let the Hierarchy especially, united with Me, promote the return to the Holy Catholic Mass throughout the whole world; because as long as they do not confess their error and do not say the Mass of the Tridentine Council, as the Sacrifice of My Divine Son renewed on the altars, they are profaning what is holy. Look at My Divine Son...He is a Victim!"

And saying these words the Blessed Virgin

showed me the symbolic image of Divine Justice and of the Victim Heart of Our Lord Jesus Christ. The words of the Virgin continue: "Because of Him...Who is immolated, renewing His immolation of Calvary and through His merits, united to My tears..." (and here, She wept more heavily...Her words continue:) "That is why He pardons you and He awaits you...But....urge them to repent!"

PRAY AT HOME!

25. On March 23, 1974, Our Lord said: "Write" (and with an irate voice that made me tremble as never before, I heard these terrible words): "The princes of My Church have been perverted and they are perverting humanity."

And lowering His voice, Jesus continued: "Why do the faithful yield to the practice of profanations such as the false Mass?"

"The Mass is the renewal of My Sacrifice of Calvary; associated with the ceremony of the Last Supper in order to perpetuate the Eucharist: My Victim Body. But it is not properly an assembly where one chats and eats, one sings and dances! Why have the faithful yielded to these profanations? Even when there is no transubstantiation, they must receive (sacramental) Communion with devotion and respect, if they are celebrating it 'in My memory.'"

Here Our Lord made a pause and then, with marked indignation, He added: "Hypocrites! They incriminate themselves, converting this Divine Service into a gross and satanic feast that dishonors Me. They are profaners of the Holy, all those who, being priests at the Service, celebrate so impiously a sinful thing that they pretend is 'Holy Mass.'"

"The faithful who attend such gatherings, if

they themselves, taking note of this profanation, continue attending, they sin gravely, as do the bad priests and the false priests, too.

"Don't you have a suitable place to pray in your homes? Well then, kneel there before the image of your Redeemer, crucified to save all of you...and follow the prayers of that which is a Mass...uniting yourself with the good priests, who are not lacking in the world, and who consummate the Holy Eucharistic Sacrifice. And receive Communion spiritually with intense acts of faith, hope and love. And I...will be with you. Oh! Awaken from that atrophy in which the faithful of My Church are now!

"Do not let yourselves be dragged away by the sacrilegious usurpers who are demolishing My Church."

TRANSUBSTANTIATION DOES NOT TAKE PLACE

26. On September 13, 1974, Our Lord said: "On the last day of this life, I ascended Calvary carrying a heavy cross; and on it I was nailed until I died. Thus all of you should be, in imitation of Me. And he who wishes to free himself from the Cross separates himself from Me.

"Even more, consider this: I am nailed and have been nailed during twenty centuries to the Cross of the Eucharist. And still My Passion is being renewed, although without the shedding of blood. But it is not for that reason without pain. And in these days of apostasy, how much, alas! do I have to suffer in impious hands, that outrage the Eucharistic Sacrament, that profane divine worship, and in so doing, profane My churches, My altars, My tabernacles...

"Certainly, transubstantiation does not take place in the falsified rites, but sometimes con-

secrated Hosts become mixed together with ones that are not consecrated. And in such cases can all of you ever possibly comprehend what happens then? I am again sacrificed, scourged, made an object of ridicule, My Body, and with It My Soul and My Divinity (that cannot be separated from Me) are again outraged by the wicked mob that crucifies Me amid thieves; because I am not dead, but rather alive in the Eucharist, as I have always told you.

"Then, do you understand what is being done in such Satanic rites? I, I am supplanted by him; I am being made fun of, ridiculed. I am being rejected and crucified.

"For that reason, My spouse, let all of you love the cross, sorrow and pain, whatever it may be; and, having accepted it, offer it to Divine Justice; and through My merits, it shall be applied as atonement and thus you will console My Heart."

IT SHOULD BE PUNISHED

27. On September 21, 1974, Our Lord said: "The Legion of victim souls goes on increasing; but evil also goes about increasing, and also the corruption of morals... It has even entered into My churches, onto My very altars... It is not going to be possible to forgive so much evil...!

"It should be punished...and I will punish it!"

STUDY LATIN IN ORDER TO RESPOND AT MASS

28. October 20, 1974. Soon I realized that the women attending the retreat were responding very loudly to the Mass, but they were doing so in the vernacular tongue (Spanish)

and the priest had already advised them that if they did not answer in Latin, it would be better if they did not answer at all. And now it seemed as if they were doing it intentionally; I noticed it and felt even more that something was going to happen, and so it did. Because at the moment of the Sanctus, the Father Superior of the Minims, who was celebrating the Mass, being unable to interrupt the holy Mass or to alter it in the least, was filled with zeal for the honor of God and turned to the women and corrected them energetically, telling them they were disturbing him with their responses in the vernacular and that it would be better if they kept silent. And I saw him (the priest) with his face inflamed and I remembered my Jesus when, enraged, He put the merchants out with a whip, so they would not profane the House of God.

But before the priest said those words, my Jesus, told me these: "Note well, My little one, this priest of Mine, for the zeal and integrity he is going to display in public, an indication, at this time, of that zeal that consumes his soul."

Then for us, the Minim nuns, He added these other words: "You must advise the women who come to obey and to study Latin in order to respond at Mass."

I heard the voice and He said to me: "Write: For My daughters who have come today to the Vergel. My beloved daughters, I am very pleased with you who come every month to this blessed place. Why do you come? Because here you experience something that your souls sense. Do you know what it is? In the first place, it is My Real Eucharistic Presence. And, in the second, it is the Heavenly footsteps of My visits to My little Portavoz; and with this, it

is also the footsteps of my pure Virgin Mother, your Mother and Mediatrix before Me and before the August Trinity.

"All these gifts are given gratuitously, just like the miraculous image of My Mother, called Guadalupe, Patroness of the People of Mexico.

"My daughters! You must respond to Me by being very much devoted to the cause of My Church that is now contending with the demon and his followers in the decisive battle, in which those who persevere to the end will be saved.

"You are souls of good will; well then, have done with deceit...and live the truth. The Truth is not in false and invented cults that have sprung up at present by the instigation and suggestions of the devil. Be generous and love the Truth.

"Study the language of the angels so you may respond to the priest at holy Mass. And if you are obedient in this...My daughters, I will reward you in time. Leave the false shepherds and the false cults...be good, so one day I might have you with Me in My Kingdom."

AVOID CONCELEBRATIONS OF MASSES

29. On October 29, 1974, Our Lord said: "Write: Now I am in you; I animate you with My virtue and My Real Presence. Now we are tranquil, alone, with no one to disturb us. This is the greatest happiness in this world and in Heaven. Note well, little one, what I am going to tell you so you may pass it on later: that leaflet that I brought you yesterday and that you, through lack of time, have not read; in it you are advised of the Third Pastoral Zone, 'St. Philip of Jesus,' of the Archdiocese of Mexico. It is a celebration called the

'Guadalupan Week,' that will be held from the 11th to the 16th of the month now beginning. Read it. Do you understand?

"Good. Make use of the same persons who have sent that to you, to make known, on My behalf and on behalf of all the Divine Trinity of Heaven and of the Trinity of Earth, for one thing, that they avoid concelebrations of Masses and the distribution of Communion standing, according to the modern custom.

"Tell them that I order such profanations prohibited! Let their services be to atone to My Justice and not to offend it."

"Let the Holy Mass be in Latin and in the manner that the Council of Trent left it defined forever."

EMPTY TABERNACLES

30. On February 2, 1975, Jesus permitted me (the portavoz) to see Him. He was sad, filled with sorrow, crowned with thorns and tied to a column, as when He was enclosed in the room in His Passion and scourged. It upset me a great deal and I began to cry and sob, and He saw me with plaintive eyes. Then He said: "Do you see Me? ...See how I am, all a living wound? Now I present Myself to you, as I have presented Myself to you so very many times in your life...do you remember?"

And truly, there came to my mind the very many times Jesus had shown Himself thus, filled with sorrow, "Jesus Victim," Victim for our sins. Then He said: "It hurts Me to awaken you, seeing that you, too, are as though bruised with afflictions in both your body and your soul! But...My spouse...this is the moment of our intimacies as spouses, before the Justice of My Father. It is fitting that we present ourselves

before Him at this time and offer penance and atonement."

And Jesus took me by the arms and placed me on the cross. Then He added: "We must pray and atone, united, for this sinful world that does not stop offending its God, its Redeemer and Teacher, and, filled with malice, it drags the baptismal tunic through mire and even through the caverns of the demon."

Here there was a pause. Then He added: "Look at My Tabernacles..." And He let me see a multitude of altars, where the Tabernacles were kept without any show of respect, much less of adoration; without a Tabernacle, without a sanctuary lamp; without anyone praying before Him. But then He said something else. He said: "Look inside..." And I saw that the tabernacles were open and there was nothing but something like chunks of brown bread, coarse and ordinary, and among these chunks, some Consecrated particles that glowed. He told me this, making me turn toward the naves of those churches and they were completely deserted.

Jesus, then, is still alone, enclosed in filthy little rooms, "mixed in with thieves," as He told me several days ago. Then He continued speaking to me: "Come...come with Me to where My priests are!" And then He took me inside some night clubs where there were some, inebriated, with women, some drinking, completely drunk; others, rascals, were chatting. All were without cassocks, in order not to be known by the people. Jesus was next to me and He was crying...He sighed and said: "I forgive you...but...you do not want My pardon." As I understood it, He was saying this to those priests, there, in the depths of their souls.

Then He said to me: "Let's go to the convents of the women and we will see what they are

doing!" We entered several houses and in all of them we saw no sign of anyone's inhabiting those houses; they were deserted. We entered the chapels and there was no one there, everything in darkness, without a lamp. There were no tabernacles and for altars only a table in the center of the sanctuary, in the modern manner, those altars being completely bare as when on Good Friday the altars are stripped because there is mourning because the Eucharist has ceased. But there, there was not even a Crucifix. We went to the cells and they were open and there was no one there.

Then He said to me: "Come!" And suddenly, He showed me the nuns: some were in amusement places; others in hotel rooms, sinning with men, and some of those men were priests, for Jesus told me so. Then He took me to the monasteries and seminaries for men, and the same solitude in the chapels and in the cells and they...in the world at nighttime...enjoying the pleasures of the world and of the flesh. What sorrow!

At that moment, my most beloved Jesus said to me: "Now do you understand what happens to this Eucharistic Victim? Who lives in silence...and is neither dead nor insensible...?"

I was crying, and He was, too, and sighing with deep groans, and I felt I would die. Then He said to me: "Do you realize, little one.... how those whom I love so make Me suffer?...And for them I continue being nailed to the Cross, atoning for their sins, hoping ultimately to save their souls. I love them although they feel hate for Me; because they want to live free, as the demon indoctrinates them, ignoring the fact that, surely, he who is free of the yoke of obedience to My precepts and words, is given over to submission to the demon, who will carry them to the mansions of the worst yoke:

eternal condemnation!"

Then here He said to me: "My spouse....cry out!...cry out and tell them...the souls that still know how to understand these things so they will help Me save these souls lost on the slopes of evil. Many souls who love Me, who love virtue and purity, are needed; let them practice both things for love of their God and for zeal for souls, to be able to rescue them from the world, the flesh and Satan."

IF NOT TRUE MASSES....

31. February 4, 1975. I (portavez) was soon again in the choir (of the Vergel) at Holy Mass and I could write down what He was saying to me and what I saw Him doing. First He said to me: "These Masses, and with them, others (not many) that the priests who are faithful to Me say, glorify the Divinity: Father, Son and Holy Ghost, and they atone to Divine Justice. For...oh!...if it were not for them...poor humanity would already have fallen into the power of the devil in Hell, for all eternity. The Mass of My beloved Vicar, Paul VI, at present, is like My Sacrifice of Calvary; in it we offer ourselves united in atonement, and thus we embrace a certain radius of sanctifying action."

And here I asked Him if there are many good priests who celebrate the good Mass, and He answered Me: "Many?...No, little one...there are not many; but the Legion of victim souls will have to perform the miracle of unity. Then, the good ones will return to the traditional Mass and to all the sound doctrines and customs; and the wicked ones...the infiltrated ones and the perverted ones will fall to their knees repentant, begging pardon, and thus, there will be a new Christian era that the world needs to return to the primitive sources,

as Paul VI begs and hopes, for he is a crucified victim now."

Then He added: "Publish in 'Estrella' for March what I am telling you today. In the same way that this priest celebrates the holy sacrifice of the Mass with the Latin Tridentine Mass, thus I want it to be said all over the earth, and with devotion and not for money. It is true that some of my priests need alms to live; for that reason a stipend is set; but just as this priest says it, thus I want the Masses said."

I asked Him if there are many priests like this one. And He answered me: "Yes, yes there are some like this, even Cardinals within the Vatican, who celebrate on the altars in St. Peter's Basilica and others, who have to say Mass at night or in the early morning hours so they are not seen by the people; why? On the contrary, all must say the holy Mass thus, and with great devotion, in atonement to Divine Justice."

TRIDENTINE MASSES ARE CONSOLATION TO GOD

32. February 16, 1975. While at holy Mass at 12 noon, it being the day of spiritual retreat for the women who come every month, I consoled myself by realizing that there were many souls in the salon, where the people hear Mass, separate from the place where the community is, and I asked my Jesus, when I received Communion, if these (Tridentine) Masses, these services that we give Him with so much love, are pleasing to Him and He deigned to answer me. He said to me: "Yes, I am consoled with these Masses, and these sincere confessions and devout Communion. Tell the priest..." (He refers to the Rev. Father Superior of the Minims) "...tell the

priest that I will give him souls in Heaven, because he sacrifices himself so I may be honored and loved and atoned to. Rejoice, My spouse, wait a little and I will triumph, if victim souls help Me."

HE WEEPS OVER ROME

33. On July 20, 1975, the Heavenly Father said: "We come full of joy to bless Our daughters who, faithful to the love of their God, Triune and One, and of Jesus, Mary and Joseph, with the little one, Francis, gather here each month to pray and to sing religious hymns and who bring their pictures, images, rosaries and scapulars. Oh, My daughters, now We leave you with Our blessings, tears...and the holy wrath that your Redeemer suffered, foreseeing the desolation of the holy places, by the profanation done on the altars, by diabolic instigation. Just as Jesus wept over Jerusalem... now He weeps over Rome, where the enemy is almost completely in power, and for which... it will be destroyed! Now My beloved Vicar, Paul VI, sustains it; he who is a martyr who suffers with My Son, and the two of them cry, begging mercy of Divine Justice."

GREGORIAN MASSES

34. On September 30, 1975, the Heavenly Father said: "Let prayers be offered for my son, X.....; although he is in a good place, the purification of his soul is still lacking; but it is good that they (the women) know how necessary it is to die having high degrees of virtue and of purification, in order to pass rapidly from earth to Heaven. What you are thinking of, little daughter, is good: to

order the Masses of St. Gregory, applied to him, and thus, he will go to enjoy the reward of his virtues and the sacrificed life that he had."

TRADITIONAL PRIEST NECESSARY

35. On Sunday, December 21, 1975 at Holy Mass at 12 noon, at my Communion, Jesus said to me: "My little spouse, note this well: A priest who is consecrated to his priesthood, seeking only to serve his God and to help souls: that is the one who gives Me glory and consoles My Heart."

This other fragment that I am going to transcribe concerns the necessity of the priest's being traditional and saying the Tridentine Mass. The message was for a pious woman who came from the United States to give thanks because her brother had died--something she had asked of Our Lord, with the intention that his soul would not be lost; but she suffered the anguish of whether or not he had been saved.

Then the Heavenly Father told her to be consoled, for that soul had not been lost; but that he needed prayers, above all Gregorian Masses; but, He added, textually: "He needs prayers, above all the Masses of St. Gregory; but said by a traditional priest. Because Masses must not have changes outside the Tridentine norms, so that the Transubstantiation be realized in them and the Eucharistic Mystery be a reality.

"Insist, Our little daughter, in 'Estrella' about this very important point: that the modifications of desacralized worship are: the profanation of the holy, prophesied for these times. The good priests should not obey the hierarchy that wants to oblige them to such

infamous sacrilege. Now is the time in which testimony must be given to the Truth! Even at the cost of suffering...even to death! Human beings are now living at the crossroads, and you yourselves must decide: to the right, with Catholic tradition; or to the left, with modernism, in the matter of worship as well as in moral customs."

CANNOT BE EXCOMMUNICATED--BETTER TO HIDE

36. On February 5, 1976, the Virgin Mary said: "Dear little daughter, see how the resistance of My sons consecrated to the priesthood hurts Me, for they do not want to heed the calls of grace to defend the Holy Church; tell them, then, at least to withdraw...to hide themselves...from the contamination, and in their hiding-places, let them celebrate the holy Tridentine Mass, the only one that gives glory to God and atones to Justice. The false Masses...are the greatest of sacrileges and they wound and profane My Son as Victim."

Then She added: "Publish this in 'Estrella!' so that souls of good will may understand what their attitude must be, at least passively. Tell this son X.... to obey this calling of My Son, Jesus. Let him hide himself to pray; and to do penance and his soul will be pleasing to the Divine eyes! Let him return to the traditional Mass! There is not, nor can there be, excommunication for this Rite, approved and defined by a faithful and holy Pope, filled with the light of the Holy Ghost."

ONLY TRUE MASS AND IN LATIN

37. February 9, 1976. Then my Jesus gave me an assignment for a missionary priest in

Japan; He says to me thus: "Send Father P.G. his message quickly." (Our Lord had already given me this message, concerning the fact that he must not say the Holy Mass except in Latin. Now, He insists, saying:) "I detest the modern Masses and with Me, My Father. Let them see in this image..." (the cover of 'Estrella' for February, 1976) "...let them see the beloved contemplation that My Father has portrayed on His countenance for the Eucharistic Host...But ...the apostates have reached the extremes of the profanation of the Holy...and those that did not have evil intentions, but have accepted it, are guilty of this sin."

ETERNAL PRIEST

38. On March 12, 1976, Jesus said: "My spouse, tell My most beloved Brother X....., eternal priest, on My behalf that I await his fidelity and love, atonement for so much sacrilege that is committed at present by the false priests and with the false Mass. Let him see how I have brought him to the Vergel, so that here, on this altar, he might celebrate the Holy Sacrifice, and know the Church of Atonement, which will be dedicated by Me Myself in a day not far off."

OUR LORD WILL CELEBRATE EUCHARISTIC SACRIFICE

39. On April 15, 1976, Our Lord said: "It pleases Me that you speak to Me thus; that is, intimately and privately. As mothers speak to their children, daughters to their fathers, and even more so children, with all the spontaneity of their hearts. You may teach it thus. Now then, My spouse, I have come alone and without the announcement by the angelic canticles

because at this time the Church celebrates the most sorrowful day of My earthly life: when the hour was approaching to take leave of My chosen ones: My disciples. They were like some little children; but that is why I loved them so and I love them and they form My greatest crown here in the Church Triumphant.. and Peter...and John were the most pleasing to My Heart because of their intense love and sincerity.

"On this day I took leave of My Mother and I confided Her to Martha and Magdalen. On this day it seemed that I was not God, but rather a simple man, abandoned by My Heavenly Father; on this day I knew that Judas Iscariot was a traitor, and as the Gospel relates, at night in the Garden of Olives, my mortal agony finally began and the abandonment in which I was, was similar to the temptation to despair.

"I have to tell you this so that all of you, the Minim brothers and nuns, may meditate on it and so that each one of you may accompany Me in solitary prayer after the commemorative Supper.

"Another thing I want to assign to you: since the Father Superior of the Minim brothers sought alms for the payment of the monstrance and the tabernacle, all of you (the nuns) are assigned to have made, carved of cedar, a table, in the form of a horse-shoe, just as you were inspired to make the painting of My Last Supper with My disciples. You will be able to do it in three or four sections, with the benches in the same style; for you were inspired precisely by Me when you made that painting, and when this table with its benches and the third candle for the lavabo are ready, keep them because one day not far off I will come, and in the midst of the Church I will

again celebrate the Eucharistic Sacrifice, surrounded by twelve from among the Minim brothers and nuns.

"You do not understand why and how and when this will be? You do not need to understand this now, rather, obeying My mandates, have this final Cenacle on earth worthily adorned for Me!"

MASS IN VERNACULAR...

40. On January 17, 1977, Jesus said: "I want you to publish this in 'Estrella' for March, that all may know the innocence of this beloved Vicar of Mine.

"For...assuredly, he has promulgated the decree of the Mass in the vernacular, so that it may be said on the occasions when it is fitting for the greater union of souls in saying the praises; but never has he prohibited Latin; that he also uses."

TRIDENTINE MASS IN OCOTLAN

41. May 30, 1977. Jesus comes; I see Him; He is above the altar. He says to me: "I want the community of Minim brothers as well as that of the Minim nuns to make a journey as a pilgrimage to your birthplace, Ocotlán (Jalisco). Advise them that this journey must be very austere and religious. They will go in separate cars, the Minim brothers (separate from) the Minim nuns, and in silence; and solely reciting praises and the Holy Rosary. Let them try to leave the Vergel at dawn, so they may arrive there late in the afternoon. They will not lodge in hotels, but will sleep in some private houses that My spouse, María de la Inmaculada, arranges for them beforehand, from here, by

means of the good and generous persons who would like to put them up. I repeat -- each community separately."

"And I ask that there on this privileged altar of Mine, you celebrate the holy traditional Mass, as My beloved brother, Jonas, says it.

"So be it! Pray...pray...from now on and the grace that I desire and you desire, that is, that the times be shortened, will be obtained.

"And most certainly, I tell you: I never separate Myself from the good children who are giving My Justice the joy of the victimhood of love...just as it is realized now...throughout the entire world.

"May all My faithful children be blessed... Because...it must not be forgotten: the day of the final accounting approaches. But, if you remain in My love and faith, one day I will have you with Me in Paradise forever and ever."

MAY ATTEND MASS WHERE THE NORMS OF TRADITION ARE KEPT

42. October 15, 1977. Words of Jesus: "I am going to ask one thing of this daughter Cecilia: just as with so much care and tenderness she prepared My image as an Infant, dressing it so beautifully, let her do so with this image, putting it in an appropriate place, such as the receiving room, where she may give it a place as if it were an oratory and do not let it lack an oil lamp, and every day, let the couple and their children and relatives kneel there to recite the Holy Rosary to the Virgin Mary, Who, would to God, might also be placed there.

"Let them try to attend Mass at some place

where the norms of tradition are kept, above all with respectful devotion and holy prayers. Thus I will bless them as well, inasmuch as they may be worthy and true Catholics." Jesus appeared and placed His hands on the image. May He be blessed!

THE FRUITS OF THE MASS



MEDITATIONS ON THE MASS

KEY TO THE DOCTRINE OF THE EUCHARIST

(By Dom Anscar Vonier, O.S.B.)

An excellent book on the doctrine of the Eucharist and the Mass. The most important explanations about the mystery of the Holy Sacrifice of the Mass are quoted from it here, as seen by theological light.

SACRAMENTS IN GENERAL

Saint Thomas divides the life of mankind into four seasons: the state of innocence before the fall, the state of sin before Christ, the state of sin after Christ, and the state of bliss in heaven. -- No sacraments are necessary in the first and in the last state; sacraments are necessary to man in the two middle states. But it is in the "state of sin after Christ" that sacraments reach their perfection; the seven sacraments of the Christian dispensation are sacraments in the highest sense, because, besides signifying the grace which is the inheritance of faith, they also contain that grace and cause it.

Sacraments are, through their very nature, an extension of the Incarnation, a variant of that mystery expressed in the words: "And the Word was made flesh and dwelt among us."

Every sacrament, then, announces something; it brings back the past, it is the voice of the present, it reveals the future. If the sacrament did no longer proclaim as a sign something which is not seen, it would not be a sacrament; in every sacrament there is a past, a present, and a future; the death of Christ is its past; supernatural transformation is its present; eternal glory is its future. It can

embrace heaven and earth, time and eternity, because it is a sign.

A sign is that which, besides the impression it makes on the senses, puts one in mind of something else. When I see the baptismal water poured on the head of a child, and when I hear the words of the priest who does the christening, if I am a man of faith, my mind, roused by these external rites and signs, travels a long way. I go back to the Jordan, where Christ is being baptised.

When we speak of signs, we mean, of course, words as well as things; the words are often necessary to complete the signification of the thing.

The sacraments of the new law are at the same time causes and signs; and on this account it is said commonly that they bring about what they figure. From this it appears also that they are sacraments in the most perfect sense of the word, because they are related to something sacred, not only under the aspect of sign, but also under the aspect of cause. The sacraments of the Old Law had no power in themselves by which they might have operated toward the bestowal of justifying grace, but they only signified that faith through which men were justified.

The great signs of God we call sacraments are not only powerful in reminding us of the things of God, they are powerful in making the things of God live again. They are powerful tools or instruments in the hand of God; they are signs which at the same time are tools in the hands of Christ, who worketh until now.

The sacramental world is a new world created by God, entirely different from the world of nature and even from the world of spirits. Sacraments are a new creation with entirely

new laws. They are "the mystery which has been hidden from eternity in God who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church."

Sacraments are not substitutes for anything else, they are their own end and justification. They produce their own grace and produce it in a way entirely different from all the other modes of participating in the divine life. The sacramental world is truly a mystical world in the best sense of the word: it is reality without fixity of being. The sacramental flow is truly the flow of the Blood of Christ: in one way or another every sacrament is the fire of Christ's love when he was dying on the Cross. Sacraments are, then, truly an energy that comes from Christ in person, a radiation from the charity of the Cross, a stream of grace from the pierced side of Christ.

St. Thomas says: "The sacrament belongs to the divine cult in a three-fold manner; firstly, by way of the action; secondly, by way of the agent; thirdly, by way of the recipient. By way of action itself, the Eucharist belongs to the divine cult because in that sacrament divine cult is found in a supreme manner, as it is the sacrifice of the Church... As for agents in the sacraments, we have the sacrament of Order, because through this sacrament men are delegated to deliver the sacrament unto other men; for recipients, however, we have the sacrament of Baptism, because through this man gets the power of receiving the other sacraments of the Church. This is why Baptism is called the gate of all the sacraments. To this latter class also belongs the Sacrament of Confirmation."

The Eucharist is the queen amongst the seven sisters of grace, the Catholic sacraments.

St. Thomas sees a threefold reason for the supremacy of the Eucharist: 1) In it Christ is contained substantially, whilst in the other sacraments there is a certain instrumental power derived from Christ.

2) The sacrament of the Eucharist is fully accomplished in the very consecration of matter, whilst the other sacraments are fully accomplished in the application of the matter to the man to be sanctified. 3) From this another difference follows; for in the sacrament of the Eucharist what is the "thing and the sacrament" is in the matter itself; but what is the "thing" only -- I mean the grace which is given -- is in the one who receives the Eucharist; but in Baptism both are in the recipient, that is to say, character, which is the "thing and the sacrament," and the grace of remission of sins, which is the "thing" only, and the same may be said of the other sacraments.

In the Eucharist "sacrament and thing" is in the external matter itself, because truly the "thing," the spiritual reality, the Body and Blood of Christ, under the appearance of bread and wine, is also "sacrament" -- that is, representative in a new way of the Christ on the Cross, when Body and Blood were separated.

For the Eucharist it means that not only the whole external rite of Mass signifies sacrifice, but the consecrated elements, or rather, the infinitely holy Thing under the elements, also signifies sacrifice, as being the immediate representation of Christ immolated on the cross.

St. Thomas will say that the sacrament is sacrifice; that the sacrament is celebrated at Mass; that to receive the sacrament in communion is a natural outcome of the sacrament; he will even say that the sacrament is at the same time sacrament and sacrifice; sacrament when it is received, sacrifice when it is offered up. The sacrament, for St. Thomas, is essentially in the consecration; which, again, is essentially the representation of Christ's passion and therefore sacrifice, as Body and Blood are consecrated separately.

Mass, for St. Thomas, is simply the sacrament which is being celebrated: "In Mass there are two things to be considered, namely, 1) the sacrament itself, which is the principal thing, and 2) the prayers for the living and the dead which are said at Mass."

At Mass we have as sacrifice a sacrament implies two things, and it implies them equally immediately: firstly, that there is a real sacrifice; secondly, that it is a sacrifice such as has not been known to human experience.

We Catholics have that great freedom of mind through our faith in the reality of the Eucharistic sacrifice; we know that through this faith we move in a world which is entirely beyond human experience; we are true mystics, because we hold an infinite reality and yet hold it without any human factors; it is truly the "mysterium fidei," -- the mystery of the faith. We surround the celebration of the Eucharistic sacrifice with every kind of imitation of Christ's real sacrifice on the cross; we multiply the sign of the cross over the elements; Mass is a spiritual drama, a mystery play, of the finest order; we love to remember every one

of the events that took place between the Garden of Olives and the sepulchre in which Christ's body was laid; but we know also that the sacrament which is being celebrated through it all, and under cover of it all, considered in itself, has no such human accidents; that it is a simple thing, without succession of events, and though it be in our hands, it is still worlds apart from the world in which we live.

The Catholic has never found it difficult to see the fitness of Christ's concluding words when he announced the mystery of his Flesh and his Blood to be eaten and drunk by man: "The words that I have spoken to you are spirit and life." (John 6, 64)

The task is to explain to the believer the nature of the sacrifice of the Catholic altar, and the sacrifice is nothing else than the inward kernel of the external, symbolical rite of sacrifice. The study of the Canon of the Mass is extremely instructive in the light of all that has been said. Before and after the essentially sacramental act of consecration, which we may call the major rite of sacrifice, there are minor sacrificial rites and prayers surrounding the central act, making it more and more expressive, helping it in its work of signification, and leading up gradually from the human to the divine, emphasizing that very thing which was stated above when it was said that the inward thing of the sacrament is the prolongation of the external signification of the sacrament.

Let us take the invocation that immediately precedes the solemn moment of consecration: "This our offering, do thou, O God, vouchsafe in all things to bless, consecrate, approve, make reasonable and acceptable that it may become for us the Body and Blood of thy most

beloved Son, Our Lord Jesus Christ."

TRUE CONSECRATION WORDS IN LATIN

Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, to You, O God, His Almighty Father, giving thanks to You, He blessed it, + broke it, and gave it to His disciples, saying:

HOC EST ENIM CORPUS MEUM.

In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to You, He blessed + it, and gave it to His disciples, saying: All of you take and drink of this:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO multis EFFUNDETUR IN REMISSIONEM PECCATORUM.

The Consecration, through Transubstantiation prayer, is the center sacrifice of the Mass, because from that moment the Real Presence of Christ is on the altar.

The Church has maintained that the Eucharistic rite, as she learned it from Christ and his Apostles, with the dual consecration and all the sacramental signification that surrounds it, is a true sacrifice.

In the Eucharistic mystery Body and Blood exists separately -- through a sacramental separation completely sufficient for the purpose -- though the natural Person of Christ be whole and entire.

Christ, who gave his Body and Blood to the Apostles at the Last Supper, was whole and

entire at the head of the festive board. The Christ whose Body and Blood is on the Catholic altar is whole and entire in heaven. Now the Body and Blood of the Eucharist are representations of the Christ in the state in which he was not whole and entire, but when he was broken up into parts on the cross at his death. The Eucharistic Body and the Eucharistic Blood, therefore, at the Last Supper, were the representation, or, to choose our word more accurately, the presentation, of the Christ who would be broken up the day after, not of the Christ who was there at the head of the table. The Eucharistic Body and the Eucharistic Blood on our altars are the representation -- here the word is quite accurate -- not of the Christ who is in heaven, but again of the Christ who was broken up on Calvary.

The Eucharist represents in a supremely realistic fashion, because it is what Christ was at one time, Body and Blood. When Christ was Body and Blood only he was the perfect sacrifice; and the Eucharist is perfect sacrifice because it is that literal rendering present -- such is the true meaning of representation -- of what there was on this earth of Christ after the consummation est had been pronounced by him, when his Soul had been given up to the Father.

Let us remember what we have said of the distinction between "sacrament" on the one hand, and "sacrament and thing" on the other hand. In the Eucharist the "sacrament and thing" are the Body and the Blood of Christ. Not only does the Eucharist have the power of signification as "sacrament," but the Eucharist has the power of signification as "sacrament and thing," because the Body and the Blood of Christ in the Eucharist are representative, i.e., as significative in extreme literalness of reality of the Christ

on the Cross.

The Eucharistic doctrine with the light as clear as the light of the rising sun that one phase of the divine career of the Son of God on earth is kept perpetually present amongst us with an exactness of repetition that is truly overwhelming when we come to meditate on it. After his death, and before the Resurrection, Christ was truly on this earth; but in what a state! His Body was lifeless and bloodless, his Blood was poured out, and the earth drank it as it has drunk the blood of Abel; yet in this broken condition the Person of Christ remained, for the death of Christ was not as the death of Abel. Hypostatic union survived that great breaking up -- that is to say, the divine Person of the Word remained united as before, both with the Body and the Blood of Christ; the Person of Christ had been broken up; so that it may be said in all exactness of theological language, that the Body and the Blood on Calvary or in the sepulchre were Christ, on account of the divine Person hypostatically united. The Son of God never ceased to be a complete Person, even in death, a thing which is not to be admitted of the human dead, who cease to be persons in the real sense of the word.

PRIEST AND EUCHARIST

For Saint Thomas there are two representative elements, the Christian priest and the sacramental Body and Blood. The priest represents Christ; the Eucharistic elements represent Christ's body and Blood. The Christian priesthood is as truly a sacrament as the Christian sacrifice is a sacrament. The two sacraments stand to each other in the relation in which Christ stood to his immolation on the cross.

Sacramentally the Catholic priesthood is one with the Eucharistic Victim as, naturally, Christ was one with the thing he offered on the cross.

The Council of Trent made a document about the Mass which said: "Our God and Lord, who was on the point of offering himself on the Altar of the Cross to the Eternal Father through death, with a view of bringing about their eternal redemption, at the Last Supper, on the night in which he was being betrayed, offered up to God the Father his Body and his Blood under the appearance of bread and wine. This he did in order not to let his priesthood come to an end through death, and thus he gave to his beloved Bride, the Church a visible sacrifice in keeping with the exigencies of the nature of man. His object was this, that the bloody sacrifice which was on the point of being accomplished on the Cross should be represented; that its memory should remain to the end of the world, add that its saving power should be applied (to us) unto remission of those sins which are committed by us daily; and in acting thus he declared himself to be constituted a priest according to the order of Melchisedech for ever."

"Moreover, he gave his Body and Blood under the symbols of the same things to his Apostles for their food, making them then priests of the same New Testament. Furthermore, he gave them a precept to offer up in sacrifice his Body and Blood, and in their name to their successors in the priesthood. This precept was conveyed in the following words: "Do this in memory of me." Such has always been the understanding and the doctrine of the Catholic Church. After celebrating that old Pasch which the multitude of the children of Israel were wont to immolate

in memory of their flight from Egypt, Christ instituted the new Pasch, namely himself, to be immolated by the Church through her priests under visible signs, in memory of his own passage from the world to the Father, that passage in which he redeemed us through the pouring out of his Blood and delivered us from the power of darkness and translated us into his kingdom... And as in this divine sacrifice which is celebrated at Mass the very same Christ is contained and immolated in a bloodless fashion who had offered himself up once on the Altar of the Cross in a bloody manner, it is the doctrine of this holy Synod (Trent) that this sacrifice (of Mass) is truly the sacrifice of propitiation, for the Lord being appeased by the oblation of the sacrifice, giving grace and the gift of penance, remits the most heinous crimes and sins; for it is one and the same victim; the same is offering now through the ministry of the priests who then offered himself on the Cross, the difference being only in the way of offering. Of that offering, I mean the bloody offering, the fruits come to us most abundantly through the other offering (the unbloody one); so nothing is further away (from the mind of the Church) than that one should be in the least way derogatory to the other."

"For this reason it is offered up, not only for the sins of the living faithful, their guilt, their satisfaction, and their other necessities, but it is also offered for those who died in Christ and who are not yet fully cleansed, and we do this legitimately according to the tradition of the Apostles."

THE POWER OF TRANSUBSTANTIATION

The power which changes comes after the power

of signification; in other words, the whole external sacramental action in words and deeds signifies one thing, and one thing only, the Body of Christ and the Blood of Christ.

Transubstantiation, then, is not so much the sacrament, as the divinely revealed explanation of the truth of the sacrament; Transubstantiation is not the Eucharistic sacrifice, but it is the hidden power that makes the sacrifice a reality, not a mere symbol.

The best way in order to make clear to the reader the glory of Transubstantiation is this assertion, that after Christ, the Son of God, had done the great deed of the first consecration at the Last Supper, the miracle was complete, and nothing new has happened since. The circumstance that thousands of priests consecrate to-day in all parts of the world is no new marvel. Transubstantiation contained it all from the beginning. Transubstantiation is the power of Christ to change bread into his Body and wine into his Blood. Now this is an absolute power, not limited in any way. If the thing can be done once, it can be done always, in every place, wherever bread and wine are found on the altar during the sacrifice.

THE MASS AND PRIESTHOOD

The Church considers that every Mass is a new and complete sacrifice, because at every Mass a priest acts anew, and does what he did not do the day before. The Eucharistic sacrifice is not one continuous act performed by Christ in Heaven; it is so many different sacrifices, with a human mode of differentiation. We must, then conclude that in the Eucharist Christ is not only the Victim in a supernatural way, but he is also Priest in a sacramental way, not in a

natural way, as he was Priest in a natural way on Calvary. He is Priest as far as he is represented through the character of Order in the human priest, and as far as he acts through the human priest; in other words, if there were no sacramental priesthood in the Church there could be no sacramental sacrifice. What he (Christ) did at the Last Supper the priests do for ever, in his Name, in his power, in his person, as the Council of Trent says: They do what he did. He was the first Priest of the Church, and all other priest are his sacramental images. The priesthood which he exercised at the Last Supper as the Head of the Church goes on in the Church in her own priesthood, which is the sacramental continuation of the priesthood of the Last Supper, as the victim is the sacramental representation of the Calvary sacrifice.

Mass is essentially a sacramental action, performed by a sacramental priesthood, not a thing done in heaven, but here on earth, to be numbered in human numbers. It is not one unchanging state of Christ; it is the ever-ardent love of the Church offering up her Christ to the Father, intermittently, yet with an ever-increasing acceleration of activity. "We offer up victim and songs of praise to thee, O Lord."

THE EUCHARISTIC LITURGY -- MASS

The Eucharistic liturgy or rite,--that the great Catholic tradition visualises as the Eucharistic sacrifice from the angle of sacrament. The Church has surrounded the sacrifice of the Eucharist with such splendour, with such rites and ceremonies, as could only adorn a thing entirely in the Church's possession.

Sacraments are the property of the Church, if

anything is the property of the Church, and, being her own, she has acted with them with the utmost resourcefulness, adding to the divinely instituted significations which constitute the essence of the sacrament her own symbolisms and signs and sacramentals, so as to make of the simple thing given by Christ a glorious celebration, where nature and grace, art and faith, vie with one another in the effort to express the great hidden truth.

When Our Lord told his Apostles to do this in memory of him, he evidently ordered them to carry out the rite which they had seen him perform, with its thanksgiving, its blessing, its breaking of the divine elements, and other wonderful circumstances, which must have made such a deep impression on their minds.

THE MINISTER OF THE EUCHARIST

The Eucharist being a permanent sacrament, and the confection and reception thereof being separated from each other by an interval of time, the minister may be and in fact is twofold: a) the minister of consecration and b) the minister of administration. The Council of Trent authoritatively declared that "Christ ordained the Apostles true priests and commanded them as well as other priests to offer His Body and Blood in the Holy Sacrifice of the Mass." By this decision it was also declared that the power of consecrating and that of offering the Holy Sacrifice are identical. To the category of "priests" (sacerdos), belong, according to the teaching of the Church, only bishops and priests; deacons, subdeacons, and those in minor orders are excluded from this dignity.

III

A BRIEF LOOK AT THE HOLY ROMAN MASS OF ST. PIUS V (BEFORE CHANGES TOOK PLACE)

Sunday is a day of physical rest and spiritual activity: to pray. When we go to church, our soul must be filled with joy, because in it, we are able to receive the true Sacraments, as a visible sign of an invisible grace, a sign instituted for our justification.

Because the Eucharist is the Queen of all the Sacraments, it may be received daily. When we are in church, our eyes look for the most holy place. And through the indication of a red sanctuary lamp, we know there is an altar and in the center is a tabernacle where the Blessed Sacrament is reserved. Because of it, we know this is the most holy place, where the Real Presence of Our Lord is in the Eucharist.

On our knees we can adore God; we can talk to Him and ask His help during this our pilgrimage on earth. But most important of all, we can also be witnesses of the unbloody sacrifice of the Mass, which takes place on the altar. And we can also go back to Calvary, to the foot of the Cross, on which Jesus Christ, true God and true man, was crucified and died for us sinners, cleansing our souls with His Precious Blood from their sins and showing us the way to Heaven.

The altar symbolically represents Christ and for that reason must be made of stone. If it is made of wood, then a stone slab must be placed in the center, with relics, where the bread and wine will be consecrated. The altar must have five crosses chiseled on it, which represent the five wounds of Our Lord on the Cross.

The ETERNAL PRIEST is Jesus Christ; because Our Lord commanded His Apostles to do this "in His memory," all priests, lawfully ordained,

with the powers then received, represent Christ and in His name can offer the holy Sacrifice of Mass on the altars.

Only a priest can offer Mass: either alone or with the faithful in church. In either case the sacrifice is the same.

When he begins Holy Mass, the priest stands at the foot of the altar. He makes the sign of the cross and says: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I will go unto the altar of God, the God of my gladness and joy." The prayers and the confession are a preparation in order to approach the altar and the tabernacle with the Blessed Sacrament reserved.

The INTROIT is composed of psalms which are an appeal to God's help and a protection from enemies.

KYRIE & CHRISTE ELEISON (said nine times): Through them we beg the Holy Trinity for mercy in the presence of the nine angelical choirs.

The GLORIA: When it is said, it proclaims: "Glory to God in the highest, and on earth peace to men of good will...."

PRAYER: On behalf of the faithful, the priest presents our petitions to God.

EPISTLE: It is generally from the letters of the Apostles, who give instructions to the faithful to understand and practice religion in daily life.

GRADUAL: Once more it expresses God's goodness and care of the faithful.

GOSPEL: These are the words of our Lord. We hear the teachings of Jesus on how to walk in this world, and which road to take. All the faithful stand and with respect and attention listen to the eternal teachings of their Creator.

The NICENE CREED, when it is said, is truly our profession of faith.

OFFERTORY prayers: The priest, lifting up the paten with the host, says: "Accept, O Holy Father, Almighty and eternal God, this spotless host, which I, your unworthy servant, offer to you, my living and true God, to atone for my numberless sins, offenses, and negligences; on behalf of all here present and likewise for all faithful Christians, living and dead, that it may profit me and them as a means of salvation to life everlasting. Amen."

It reminds us of the night when Our Lord was in the Garden of olives, at Gethsemani. There he saw the countless sins of all mankind and then offered Himself to His Eternal Father as a victim to be immolated. With His Blood would be washed away the sins of many. Because the horrible sins of mankind frightened his human soul, He sweated blood. Then an angel appeared with a chalice and gave Him to drink, which means that the Eternal Father accepted Jesus Christ as a victim and gave Him special strength to fulfill his mission until the end.

LAVABO: When we see the priest washing his hands, we are reminded of Pilate washing his hands and telling the Jewish crowd: "I am innocent of the blood of this just man." This was said when Jesus was exposed to a huge crowd; the King of Kings and Eternal Priest was covered with countless wounds, bleeding and crowned with thorns. Why did such things happen? Because of our sins.

ORATE FRATRES: The priest reminds the faithful: "Pray, brethren, that my sacrifice and yours may become acceptable to God the Father Almighty."

SECRET: The priest says more prayers over the offerings of the faithful.

PREFACE: Here begins the solemn Eucharistic Prayer, which together with the invariable

prayers of the Canon, enshrines the Sacred words of the Consecration at the Last Supper.

CANON: The part beginning with "Te igitur" deserves to be called CANON (uniform norm) because of the fixity of its contents. It is characterized by the symmetrical arrangement of the intercessory prayers and commemorations of which it is composed, and also by the inaudible manner in which the priest recites all that precedes the "Our Father" in contrast with the loud expression of thanks in the Preface, and of glory to the Tricene God, in the Sanctus.

The great moment is fast approaching, when the High Priest, Jesus Christ, "By an unbloody immolation will offer Himself a most acceptable Victim to the Eternal Father, as He did upon the Cross."

MEMENTO: The priest presents a commemoration of the living: "Remember, O Lord, Your servants and handmaids, N... and N..., and all here present...." Then a commemoration of the Saints: "In the unity of holy fellowship, we observe the memory, first of all of the glorious and ever Virgin Mary, Mother of Our Lord and God Jesus Christ, next, that of Your blessed Apostles and Martyrs....."

CONSECRATION OF THE HOST: "Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, to You, O God, His Almighty Father, giving thanks to You, He blessed it, + broke it, and gave it to His disciples saying: All of you take and eat of this: HOC EST ENIM CORPUS MEUM."

CONSECRATION OF THE WINE: "In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to You, He blessed it and gave it to His disciples, saying: All of

you, take and drink of this: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM."

This double consecration is the center of the Sacrifice of Holy Mass, because Jesus on the Cross suffered as a perfect victim, until at the last He uttered: "Consummatus est." And then He died, precisely when His Blood was separated from His Body. The perfect victim, Jesus Christ on the Cross, remains exactly the same in the Eucharist under the appearance of bread and wine; so what happened on Calvary in the presence of many people also happens during each Holy Mass through the consecration, but in an unbloody manner.

Just after the Consecration, the priest now stands in front of the Real Presence, and then continues the Canon prayers, asking for blessings, praying for the dead, asking for eternal happiness in their behalf.

COMMUNION: The preparation for intimate union with Christ in Holy Communion fittingly begins with the Pater Noster... the Lord's prayer. Then the priest asks for God's protection, forgiveness and peace. Before receiving a worthy communion, he says: "Lord, I am not worthy that you should come under my roof; but only say the word and my soul will be healed." (Three times)

When the priest receives the Body and Blood of Christ, then the CANON comes to an end.

COMMUNION & POSTCOMMUNION consist in final prayers of gratitude and petition.

The BLESSING: The priest blesses the faithful in the name of the Blessed Trinity.

LAST GOSPEL. The priest reads the Holy Gospel according to St. John, in which he declares once more: "Christ, the Son of God, is the Light and Life of mankind."

IV

VERY INTERESTING OBSERVATIONS

During the Holy Sacrifice of the Mass, a priest makes 18 genuflections, kissing the altar ten times (including the kiss of the Gospel book and of the paten); he makes the sign of the cross 60 times. During the CANON, the priest makes the sign of the cross 33 times, he genuflects ten times, and he kisses the altar and paten three times.

NOTE: In the "Novus Ordo" mass, he makes only two genuflections, kisses the altar twice, and makes the sign of the Cross two times.

V

BISHOPS' CONFERENCE OF UNITED STATES OF AMERICA DECREE

In order that the faithful of Christ be brought to a full, conscious and active participation in the liturgical celebration, and thus gather abundance of graces from the liturgy with greater certainty, the Sacrosanct Ecumenical Council Vatican II established norms for more room to be granted to the use of the vernacular language.

According to the doctrine of the Constitution on Sacred Liturgy established by that same Council, the sanctification of mankind is signified by sensible signs, words not being excluded, and is performed in a manner proper to each one of the rites. "Even if the Sacred Liturgy is mainly the worship of the Divine Majesty, it contains also great instruction for the faithful, the visible signs of which the Sacred Liturgy makes use to signify invisible divine things, have been chosen either by Christ or by the Church. Therefore, it is not only when there are read "the things which have been written for our instruction," (Rom. XV,4) but even when the Church either prays, or sings or performs actions, the faith of those who are participating is fostered, their mind is quickened towards God so that they may render Him a homage conformable to reason and may receive his grace in greater abundance." (Art.33) In view of the increase of faith and devotion both of the clerics and of the Christian people, We, the Bishops of the diocese of United States of North America, according to the norms of Articles 22 and 36 of that same Constitution on Sacred Liturgy and in virtue of the power which is granted us in the same place, decree and issue the following for

our own dioceses:

1. On the most Holy Mystery of the Eucharist According to the norm of article 54, the English language is allowed to be used a) In the readings of the Mass, that is, the Epistle and Gospel; the same holds for the other readings which at times are read before the Epistle, all of which should be conveniently proclaimed facing the people.

b) In the parts of the Ordinary of the Mass, which pertain to the people, such as: Kyrie, Gloria, Credo, Sanctus, Pater noster, and Agnus Dei. The same hold for the "Domine, non sum dignus," before the Communion of the faithful. And also, in so far as it may prove opportune, in the common prayer, or prayer of the faithful.

c) In the parts of the Proper of the Mass, which pertain to the people, like the Gradual, and other singing between the readings; the antiphons with psalms at the Introit, Offertory and Communion, and other various chants which may be added after the singing of the Offertory or Communion has ended, provided such singing be in agreement with those parts of the Mass.

d) In the other admonitions, acclamations and responsories which pertain to the parts already mentioned. Nevertheless, let it be provided that the faithful of Christ may be able to recite or sing together, even in the Latin language, the parts of the Ordinary of the Mass which pertain to them.

Washington, April 2, 1964

+ Franciscus Card. Spellman
President

+ Ernestus L. Unterkoefler
Secretary

COUNSEL FOR THE IMPLEMENTATION OF THE CONSTITUTION "ON SACRED LITURGY" - Protocol n.622/64
UNITED STATES OF NORTH AMERICA

Most willingly do we approve or confirm the decrees for the implementation of the Constitution on Sacred Liturgy in the United States of North America, issued by the plenary Assembly of the Bishops of that same Republic, held in the city of Washington, on April 2nd of 1964, according to the faculties of the "Counsel" granted by the Sovereign Pontiff Pope Paul VI. They are:

The English language is permitted to be used during the celebration of the Mass with the attendance of a congregation:

a) In the proclamation of the readings, of the Epistle and of the Gospel.

b) In the singing of the Ordinary of the Mass: Kyrie, Gloria, Credo, Sanctus & Agnus Dei.

c) In the prayer of the Lord (Pater Noster) and its monition.

d) In the formula "Ecce Agnus Dei" and "Domine non sum dignus" before the Communion of the faithful.

e) In the singing of the Proper of the Mass: Introit, Gradual or other parts which can substitute for it according to the different liturgical periods; the Offertory and Communion; the same holds for the popular hymns which can be added to the Offertory and Communion after the ending of the chanting of the Liturgical text. Nevertheless the norm should be observed that such hymns be first of all in agreement and conformity with the respective parts of the Mass.

f) In the acclamation, greetings and formulae of dialogue in which the congregation takes part.

g) In the common prayer (prayer of the faithful).

E Civitate Vaticana, 1 May 1964

+ Jacobus Card. Lercaro

Praeses

A. Bugnini, C. M.

a Secretis

COMMENTARY: During Vatican Council II in 1962, there were heated debates about the New Roman Missal. It was finally agreed that the Roman Missal of Pius V would remain, but with permission to use the movable parts in the vernacular, while the Canon would remain in Latin. For that reason, on June 7, 1970, Our Lord gave a message with guidelines on how to attend that Mass, which, however, would still remain according to the decree of Pius V.

The first missals began to appear in 1964, in which the Epistle, Gospel and other movable parts were printed in the vernacular. The enemy took advantage of the permission to use the vernacular, and soon afterwards they composed the Novus Ordo with the help of six Protestant ministers; with clever manoeuvres they obtained the Pope's approval. Vatican II did not make any document or decree about the present Novus Ordo mass, which has been imposed without foundation. Pope Paul VI never abrogated the Bull Quo Primum, i.e., the Roman Mass of Pius V, because he could not contradict that Bull and tradition; therefore the Mass of Pius V remains in force. Whoever says that only the Novus Ordo mass is valid and obligatory, and that the Tridentine Mass is forbidden, is telling a lie. There is no Bull about the Novus Ordo mass and there cannot be, unless the Pope says that the Church was in error in the past and that only the present is correct.

APOSTOLIC CONSTITUTION -- QUO PRIMUM of Pope St. Pius V -- 1570

The following is an English translation of the Apostolic Constitution, "Quo Primum" promulgated in 1570 by Pope St. Pius V, ordering the use of the Tridentine Missal for all future time. It appeared in Latin in every official Altar Missal from 1570 until the recent changes were instituted; then it was conveniently dropped.

From the very first, upon Our elevation to the chief Apostleship, we gladly turned our mind and energies and directed all our thoughts to those matter which concerned the preservation of a pure liturgy, and we strove with God's help, by every means in our power, to accomplish this purpose. For, besides other decrees of the sacred Council of Trent, there were stipulations for Us to revise and re-edit the sacred books: the Catechism, the Missal, and the Breviary. With the Catechism published for the instruction of the faithful, by God's help, and the Breviary thoroughly revised for the worthy praise of God, in order that the Missal and Breviary may be in perfect harmony, as is fitting and proper--for it is most becoming that there be in the Church only one appropriate manner of reciting the Psalms and only one rite for the celebration of Mass--We deemed it necessary to give our immediate attention to what still remained to be done, viz., the re-editing of the Missal as soon as possible.

Hence, We decided to entrust this work to learned men of our selection. They very carefully collated all their work with the ancient codices in Our Vatican library and with reli-

able preserved or amended codices from elsewhere. Besides this, these men consulted the works of ancient and approved authors concerning the same sacred rites; and thus they have restored the Missal itself to the original form and rite of the holy Fathers. When this work had been gone over numerous times and further emended, after serious study and reflection, We commanded that the finished product be printed and published as soon as possible, so that all might enjoy the fruits of this labor; and thus, priests would know which prayers to use and which rites and ceremonies they were required to observe from now on in the celebration of Masses.

Let all everywhere adopt and observe what has been handed down by the Holy Roman Church, the Mother and Teacher of the other churches, and let Masses not be sung or read according to any other formula than that of this Missal published by Us. This ordinance applies henceforth, now and forever, throughout all the provinces of the Christian world, to all patriarchates, cathedral churches, collegiate and parish churches, be they secular or religious, both of men and women--even of military orders--and of churches or chapels without a specific congregation in which conventual Masses are sung aloud in choir or read privately in accord with the rites and customs of the Roman Church. This Missal is to be used by all churches, even by those which in their authorization are made exempt, whether by Apostolic indult, custom, or privilege, or even if by oath or official confirmation of the Holy See, or have their rights and faculties guaranteed to them by any other manner whatsoever.

This new rite alone is to be used unless approval of the practice of saying Mass dif-

ferently was given at the very time of the institution and confirmation of the church by the Apostolic See at least 200 years ago, or unless there has prevailed a custom of a similar kind which has been continuously followed for a period of not less than 200 years, in which cases We in no wise rescind their above-mentioned prerogative or custom. However, if this Missal, which we have seen fit to publish, be more agreeable to these latter, We grant them permission to celebrate Mass according to its rite, provided they have the consent of their bishop or prelate or of their whole Chapter, everything else to the contrary notwithstanding.

All other of the churches referred to above, however, are hereby denied the use of other missals, which are to be discontinued entirely and absolutely; whereas, by this present Constitution, which will be valid henceforth, now, and forever, We order and enjoin that nothing must be added to Our recently published Missal, nothing omitted from it, not anything whatsoever be changed within it under the penalty of Our displeasure.

We specifically command each and every patriarch, administrator, and all other persons of whatever ecclesiastical dignity they may be, be they even cardinals of the Holy Roman Church, or possessed of any other rank or pre-eminence; and We order them in virtue of holy obedience to chant or to read the Mass according to the rite and manner and norm herewith laid down by Us and, hereafter, to discontinue and completely discard all other rubrics and rites of other missals, however ancient, which they have customarily followed; and they must not in celebrating Mass presume to introduce any ceremonies or recite any prayers other than those contained in this Missal.

Furthermore, by these presents (this law), in virtue of Our Apostolic authority, We grant and concede in perpetuity that, for the chanting or reading of the Mass in any church whatsoever, this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment, or censure, and may freely and lawfully be used. Nor are superiors, administrators, canons, chaplains, and other secular priests, or religious, of whatever order or by whatever title designated, obliged to celebrate the Mass otherwise than as enjoined by Us. We likewise declare and ordain that no one whosoever is to be forced or coerced to alter this Missal, and that this present document cannot be revoked or modified, but remain always valid and retain its full force--notwithstanding the previous constitutions and decrees of the Holy See, as well as any general or special constitutions or edicts of provincial or synodal councils, and notwithstanding the practice and custom of the aforesaid churches, established by long and immemorial prescription--except, however, if of more than two hundred years' standing.

It is Our will, therefore, and by the same authority, We decree that, after We publish this constitution and the edition of this Missal, the priests of the Roman Curia are, after thirty days, obliged to chant or read the Mass according to it; all others south of the Alps, after three months; and that those beyond the Alps either within six months or whenever the Missal is available for sale. Wherefore, in order that the Missal be preserved incorrupt throughout the whole world and kept free of flaws and errors, the penalty for nonobservance for printers, whether mediately or immediately subject to Our dominion, and that of the Holy

Roman Church, will be the forfeiting of their books and a fine of one hundred gold ducats, payable ipso facto to the Apostolic Treasury. Further, as for those located in other parts of the world, the penalty is excommunication latae sententiae (i.e., imposed by an ecclesiastical tribunal), and such other penalties as may in Our judgment be imposed; and We decree by this law that they must not dare or presume either to print or to publish or to sell, or in any way to accept books of this nature without Our approval and consent, or without the express consent of the Apostolic Commissaries of those places, who will be appointed by Us. Said printer must receive a standard Missal from the aforementioned Apostolic Commissary to serve as a model for subsequent copies, which, when made, must be compared with the standard Missal and agree faithfully with it and in no wise vary from the Roman Missal of the large type (secundum magnam impressionem).

Accordingly, since it would be difficult for this present pronouncement to be sent to all parts of the Christian world and simultaneously come to light everywhere, We direct that it be, as usual, posted and published at the doors of the Basilica of the Prince of the Apostles, also at the Apostolic Chancery, and on the street at Campo Flora; furthermore, We direct that printed copies of this same edict signed by a notary public and made official by an ecclesiastical dignitary possess the same indubitable validity everywhere and in every nation, as if Our manuscript were shown there. Therefore, no one whosoever is permitted to alter this letter or heedlessly to venture to go contrary to this notice of Our permission, statute, ordinance, command, precept, grant, indult, declaration, will, decree, and prohi-

bition. Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at St. Peter's in the year of the Lord's Incarnation, 1570, on the 14th day of July of the Fifth year of Our Pontificate.

H. Cumin. Caesar Glorierius.



The two Trinities:
The Most Holy Trinity in Heaven
and the Holy Family on earth